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- 2) **Some Teachings of Jesus.** [Obs. 69-71]: Observe some principles brought out by Jesus at this time; (1) 5: 29-32, *Association with sinful men*,* because of (a) what he is (v. 31), and (b) what they are and need (vs. 31, 32); (2) 5: 33-35, *Joy the right spirit of his followers*, (a) because of his presence, (b) determines form of worship; (3) 5: 11, 13, 24, 27, 34; 6: 5, *Himself the center and source of authority*, determining the life and spirit of his followers; (4) 5: 36-39, *Uniqueness of his enterprise*, (a) to be independent of old forms (v. 36), (b) to be carried on by new persons (vs. 37, 38),† (c) to be accepted very slowly by others (v. 39).
- 3) **Hostility to Jesus.** [Obs. 72-74]: (1) Follow out in detail the gradual rise of hostility to Jesus on the part of the Pharisees, cf. John 2: 18; 4: 1. (2) Causes for increasing hostility, (a) in the actions of Jesus, (b) in his teaching, (c) in his claims. (3) How far this opposition may be regarded as prompted by honest, religious motives. (4) The meaning to Jesus of this attitude of the Pharisees.

4. Religious Teaching.

Gather all the religious teachings of the passage under the heading of *Jesus the Christ followed and opposed*: (1) followed by fishermen and publicans who (a) obey his word at once, (b) and leave all, (c) though incurring hostility; (2) opposed by Pharisees, (a) who are religious leaders, (b) their opposition rising out of his personal claims, teaching and activity, (c) often insincere and selfish, (d) met by plain speaking and the exaltation of Jesus' character and authority.

STUDIES XI AND XII.—NEW METHODS AND TEACHINGS. LUKE 6: 12-49.

Remark.—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

* He certainly did not mean to say that he came to save *only* those who were sunken in vice. . . . But he taught that as he had come as a physician for the sick, he could help only those who, as sick persons, sought healing at his hands. Neander, *Life of Christ*, § 140.

† His doctrine must be entrusted to no rabbi of Israel, fettered by a thousand precedents, hampered by countless prejudices, but to single, unprejudiced men, who would just receive his teaching, and then pass it on pure and unadulterated to other simple, truthful souls. Pulp. Comm. p. 119.

§ 1. Chapter 6 : 12-19.

1. Look over these verses and note their subject.
2. Of words and phrases the following are important : (1) *the mountain*, (6: 12), where? (2) *prayer*, (a) characteristic of Lk., (b) in view of his coming choice of disciples? (3) *Bartholomew* (6: 14), (a) meaning? (b) probably the same as Nathaniel, cf. John 1: 45-49; 21: 2; (4) *zealot* (6: 15), (a) why so called? (b) another name, Mk. 3: 18; (5) *Judas*, another name, Mk. 3: 18; Mt. 10: 3; (6) *Iscaiot* (6: 16), (a) meaning? (b) nationality of Judas, Josh. 15: 20, 25; (7) *was*, better "became"; (8) *level place* (6: 17), reconcile with Mt. 5: 1; (9) *multitude of disciples*, distinguish from (a) apostles, and (b) the *people*; (10) *great number*, note wide fame of Jesus.
3. Study the following condensation of the section : *After prayer all night in the high-land, Jesus appoints twelve men as apostles. With them he meets many disciples and others from all quarters who desire healing.*
4. Observe that Jesus himself needs help in his ministry and chooses such men to help him.

§ 2. Chapter 6 : 20-26.

1. Note the subject of the whole passage, vs. 20-49. Is it not *Jesus' teaching among the hills*? Read and observe the subject of this section : *Members of the New Company.*
2. The following are words and phrases important for study : (1) *disciples* (6: 20), the larger body of followers; (2) *separate you* (6: 22), excommunication from the synagogue, cf. John 9: 22; (3) *cast out your name*, not pronounce either (a) the individual's name, or (b) the name of "Christian"; (4) *same manner* (6: 23), they take rank with the prophets; (5) *you that are rich* (6: 24), i. e. *only* rich; were any there present? (6) *all men shall speak well of you* (6: 26), the Pharisees are meant.
3. Observe this statement of the section's thought : *Happy are you who now are miserable and persecuted. To you belongs the Kingdom of God which includes all lasting blessings. Alas for you who now are comfortable and flattered. You have not the Kingdom, and so lose the source of permanent blessing.*
4. To feel the need of the Kingdom of God is an assurance that one may have it.

§ 3. Chapter 6 : 27-38.

1. Consider the subject of the section. Is it not *Spirit of the new company—Love*?
2. Let the student select the important or difficult words and phrases, and study them with all the helps available.
3. Observe the following condensation : *Show a spirit of love to those who hate and injure you. Be generous. Do as you would be done by; and this not in the case of friends but foes. Thus you are like your Father. As you do to others, so will it be done to you.*
4. Is not an important teaching of this section the following : To have a spirit of helpful love for others is an element of true character and a source of great blessing.

§ 4. Chapter 6: 39-45.

1. What may be regarded as the subject: Is it not *Spirit of the New Company—Purity*?
2. Study the following words and phrases: (1) *perfected* (6: 40), i. e., reap the full effects of the teaching; (2) *mote* (6: 41), lit. "stalk"; (3) *hypocrite* (6: 42), in what sense?
3. Consider the following as a statement of the thought: *As a blind man cannot lead safely, or a disciple be any greater than his teacher, as you cannot see motes in others till your eye is clear, as a tree produces fruit according to its nature, so does a man speak and live according to his character. Therefore, be pure.*
4. Let the fundamental religious teaching of this passage be sought for by the student.

§ 5. Chapter 6: 46-49.

1. Read and note the subject: *Spirit of the New Company—Obedience.*
2. (1) *Lord* (6: 46), (a) suggestion of his Messiahship, (b) some had already recognized him as such; (2) *stream brake* (6: 48), characteristic occurrence in that region.
3. Let the student make a condensed statement of the thought.
4. Consider whether hearing without doing is worse than not hearing at all.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** Study as previously directed.

NEW METHODS AND TEACHINGS.

§ 1. THE TWELVE CHOSEN.

§ 2. JESUS' TEACHING AMONG THE HILLS.

¹ MEMBERS OF THE NEW COMPANY.

§ 3. ² SPIRIT OF THE NEW COMPANY—LOVE.

§ 4. ³ SPIRIT OF THE NEW COMPANY—PURITY.

§ 5. ⁴ SPIRIT OF THE NEW COMPANY—OBEDIENCE.

- 2) **The Summary.** Consider the following condensed statement of the passage: *Jesus chooses twelve men as apostles, and with them meets and heals a great multitude. To them he says, "My disciples, to you who are poor and wretched, not to the rich, is the Kingdom of God. Have a spirit of love for all, showing itself in doing as you would be done by. You cannot rightly judge and help others till you are yourselves pure. You speak and live out what you are. Honor me by doing what I say. It is your only safety."*

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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| <p>75) 6: 12. That Jesus was so long in prayer at this time would seem to indicate that something very important and very difficult was to be undertaken by him.*</p> <p>76) 6: 14-16. Some of the men he chose were relatives, some were fishermen, one was a revolutionist, one a publican.†</p> <p>77) 6: 20. His teaching reported at such length here is addressed to disciples and there seems to be some connection between it and the choice of apostles which immediately precedes.‡</p> <p>78) 6: 20, 21. Jesus expected more from the</p> | <p>poor people than from the rich.§</p> <p>79) 6: 22. He foresaw the opposition which he and his disciples were to meet.</p> <p>80) 6: 20-26. The address seems to have been delivered to particular persons at a particular time and so its teachings have a specific historical basis. </p> <p>81) 6: 29, 30. Some of his precepts seem to have an almost dangerously unlimited character.</p> <p>82) 6: 38, 40, 41, 47. Jesus made use of proverbs and figures which were among the common stock of Jewish teachers.¶</p> |
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3. Topics for Study.**

- 1) **The Twelve.**†† [Obs. 75, 76]: (1) Study the *occasion* of this organization as found in (a) the recent outbreak of hostility, (b) the growing fame of Jesus. (2) The significance in the number appointed (Mt. 19: 28; Lk. 22: 30). (3) Observe

* Every prayer is a renunciation of independence. Every prayer says, 'We can do nothing without Thee.' As His prayers were essentially true prayers, they must have had this meaning perfectly, without any reservation. Maurice, *Gospel of the Kingdom of Heaven*, pp. 97, 98.

† The choice of apostles is one of the most brilliant proofs of the adorable wisdom of the Saviour. (1) He chooses simple-minded yet already measurably prepared men. (2) Few, yet very diverse men. (3) Some prominent to go with several less noticeable men whom He gathers into a little company. Van O., p. 97.

The truth is, that Jesus was obliged to be content with fishermen, and publicans, and quondam zealots, for apostles. They were the best that could be had. . . . He was quite content with his choice. Bruce, *Training of the Twelve*, p. 37.

It may be objected that all the twelve were by no means gifted We submit the following considerations. . . . (1) Even the obscurest of them may have been most useful as witnesses for Him. . . . (2) Three eminent men, or even two (Peter and John), out of twelve is a good proportion. . . . As a general rule it is not good when all are leaders. . . . (3) We must remember how little we know concerning any of the apostles. Bruce, *Training*, pp. 38, 39.

‡ It may be regarded, then, as tolerably certain, that the calling of the twelve was a prelude to the preaching of the great sermon on the kingdom, in the founding of which they were afterwards to take to distinguished a part. Bruce, *Training*, p. 31. The Sermon on the Mount was the natural and immediate sequel to the nomination of the officers of the kingdom." Valings, p. 98.

§ On this see Bruce, *Galilean Gospel*, ch. iii., pp. 43-55.

|| I am most thankful for the expression in St. Matthew ('poor in spirit'). . . . We may find it a great help hereafter in understanding St. Luke. But I must take *his* language as it stands. He says that our Lord lifted up His eyes on a miscellaneous crowd. He cannot have expected that crowd to introduce any spiritual qualification into the words, 'Yours is the Kingdom of Heaven.' Maurice, p. 111.

¶ It was addressed to a specific audience, composed of men weighed down by an oppressive formalist religion, and by an oppressive and exacting government. Lindsay, p. 103, and further p. 104.

¶ Many illustrations of this statement may be found in Edersheim, *Life of Jesus*, I., pp. 531-541.

** Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

†† See Stalker §§ 105-108; Bruce, *Training of the Twelve*, ch. 4.

the characteristics of the twelve, individually and as a body, e. g. (a) nationality, (b) education, (c) social position, (d) personal traits, (e) relations to one another. (4) Reasons for the choice of such men, whether (a) necessity, (b) their former relations to Jesus, (c) they are preferred by reason of their characters. (5) Their relation to Jesus, (cf. Mk. 3: 14, 15). (6) Estimate some of the advantages of this new company,* e. g. (a) the personal influence and teaching of Jesus concentrated on them, (b) a nucleus formed for the larger body of disciples, (c) opportunity for more extended preaching of the Gospel, (d) a body of witnesses to Jesus after his death.

- 2) **The Highland Teaching.** [Obs. 77-82]: (1) Compare,† with this passage, the report in Mt. chs. 5-7, in a general way, noting (a) the larger amount of material, (b) the Jewish element, (c) the more abstract and general form of the precepts. (2) Determine in view of these and other facts, (a) whether the two reports are of the same or different discourses, (b) if the same, what is the explanation of the differences, (c) which report is nearer the original. (3) Decide as to the purpose of the teaching,‡ whether (a) merely general teaching concerning God and duty, or (b) to give a clear statement of the principles of the new organization, the Kingdom of God, as there manifested in the choice of apostles. (4) Note the historical basis of the discourse in the persons addressed and the practices referred to. (5) Observe the general plan and divisions of the discourse.§ (6) Consider certain special points, (a) teaching concerning riches and poverty (6: 21-25), (b) the teachings of 6: 29, 30, the principles underlying, the practice of Jesus (John 18: 22, 23), the interpretation. (7) How explain the omission of much that is distinctively evangelical? ||

4. Religious Teaching.

Does not the *religious teaching* of this passage gather about the thought of the *qualifications necessary in a member of the Kingdom of God*: (1) the desire to enter the kingdom and want of the qualifications for it, must be felt as preliminary to entering it; (2) a spirit of unselfish love must be cherished and manifested; (3) a state of personal sincerity and purity must be primarily sought for; (4) a spirit of obedience to the Christ is fundamental to real and permanent membership.

* The calling and training of his apostles was one of the most momentous parts of [his] work. . . . The work of his public life was, as it were, concentrated in the training and guidance of his elect witnesses. . . . To their training the greatest part of his time and energies is devoted, and even when he acts upon the people, he has regard at the same time to their peculiar needs. . . . We have accordingly here approached the proper center of his public life. Van O., p. 97.

The manifestation of his own life and character indirectly as well as directly was the leading factor in their moral, spiritual training. Vallings, p. 98.

† Cf. Weiss, II., pp. 139-141. Van O., p. 100. Farrar, p. 106.

‡ See Godet, *Luke* (3d Fr. ed.) I., pp. 423-426. Weiss, II., p. 161.

§ See Lindsay, I., pp. 104-108 for a careful outline.

|| For a clear statement on this point see Bliss, *Comm. on Luke*, pp. 125, 126